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BIBLE  
SOCIETY

# Record





# New Secretaries



**The Rev. Moses A. Knott, Jr.  
and the Rev. Addison J. Eastman**

**A**LL MY LIFE wonderful things have happened to me. This is my first chance for me to happen to something," said the Rev. Moses A. Knott, Jr. (left), the newly appointed Executive Secretary of the American Bible Society's Liberia Agency in Monrovia.

"Yes," agreed the Rev. Addison J. Eastman, Secretary-Designate of the Thailand Bible House in Bangkok, "my family and I are eager to return to Southeast Asia to further the Christian witness in this critical area. This is a time of great opportunity."

While a student at Virginia

Union University in Richmond, Mr. Knott was drafted into the Army and spent sixteen months of his military service in Korea. He returned to Virginia Union upon release from the Army and received a B.A. degree in 1957. At college he was president of the Y.M.C.A., an officer in the student government association, a member of the university choir and a member of the Omega Psi Phi fraternity.

In 1960 he was awarded the B.D. degree from the Divinity School of Virginia Union. Until joining the American Bible Society, he was minister of the Union

Grove Baptist Church of Petersburg, Virginia.

Mr. Knott is married to the former Neaera Taylor, also a graduate of Virginia Union. They have one son.

Born in Flint, Michigan, the son of a Mennonite minister, Mr. Eastman received a B.A. degree in sociology, psychology and history from Taylor University, Indiana, an S.T.B. degree from the Biblical Seminary in New York and an M.A. degree from Hartford Theological Seminary.

He served in the Far East as an American Baptist missionary from 1947-50 and from 1952-58. His assignment was to general youth work in Burma, where he was director of Christian student work at the University of Rangoon and pastor of Immanuel Church there, 1947-48.

In addition to being active in religious work in Burma he served on the Board of the United States Educational Foundation in Burma and was president of the American Association of Burma. He was also a board member of the International School in Rangoon.

In October 1958 Mr. Eastman was appointed Director of the Missionary Personnel Program of the Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A. He is married and has two children.

## OUR COVER by Blaise Levai

Miss Mei-chen Jung reads to Everett Ai from the Wenli New Testament.





# Bible Society Record

ONE OF AMERICA'S OLDEST RELIGIOUS JOURNALS, DEDICATED TO THE WIDER DISTRIBUTION  
AND USE OF THE HOLY SCRIPTURES, PUBLISHED CONTINUOUSLY SINCE 1818,  
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NUMBER 6

## *Editorial—The Bible in the Younger Churches*

### THE NEW NATIONS OF ASIA

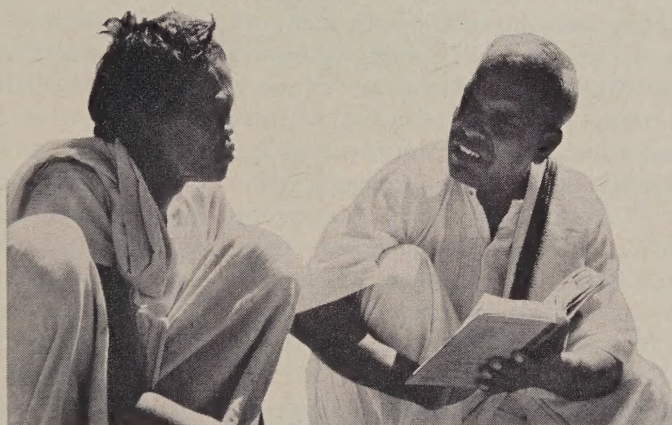
BY REV. E. H. ROBERTSON

*Study Secretary, United Bible Societies*

THE MAIN difference between Europe and Asia, according to Arnold Toynbee, is a development of the extensive secularization of the West. Today the Hindu finds it much more difficult to accept European civilization, with its lessened insistence on spiritual values, than to accept the Bible, which presents the spiritual as ever present. Though it is a hard judgment on the lands that send the Gospel, there is a tendency in India for Christians to separate themselves from European origins.

The movement toward union of churches in India has meant rejection of European denominational labels; on the other hand, resistance to union has been an attempt to preserve the old ways taught by some missionaries. In these days of intense new nationhood the ownership of even a small strip of land has become the hope of the poorest villager.

The Rev. Joseph John, an Indian engaged in the "Land Gift" movement of Vinoba, Gandhi's spiritual successor, is helping outcaste Christians to use the land given them. Some of them came to him in the village of Deenabandupuram to discuss a problem concerning caste villages. The upper-caste people, their oppressors for centuries, still tried to exercise their power through debts incurred generations ago, saying



The Rev. Joseph John (right), instructs a villager

outcastes could not plough their lands until the debts were paid. The outcastes could have asserted their new legal rights, but that would have meant enmity between villages. They wanted to know how they could plough their land and still keep a fellowship with their upper-caste brethren. Many of them felt as Christians that the establishment of a harmonious community is more important than asserting one's rights. That is not characteristic of European thinking, but is definitely Bible teaching. The story of Abraham allowing Lot to choose his land is better understood in India than anywhere else that I have told it.

Asia, however, cannot be equated with India. In Burma, for example, there is no pressure

of population. Buddhism, now greatly revived, is an even more formidable rival to Christianity than Hinduism. The average Buddhist is not unfriendly, but Christianity still has much to do to convince him. Hill-tribe animists welcome the stories of Christ's victory over evil spirits, but among the Buddhists of the central plain, who have erected the thousands of white and golden pagodas that beautify the land, Christianity makes little impact. The Old Testament is a book of number-one priority in Burma today. The Book of Job could almost be a dialogue between a suffering Christian and a group of Buddhists.

Throughout Asia the Bible has been and continues to be the spearhead of evangelism.



# Substance of an Address Delivered at the Annual Meeting of the American Bible Society

by

CHARLES W. FERGUSON, A Senior Editor of



## THE READER'S DIGEST



NOT WITHOUT REASON do we refer to the Bible as the Good Book. I want simply to count some of the blessings it has bestowed—and that a wider reading of it could bestow—upon our language and speech. Of course, when I speak from this point of view, I speak of the Bible best known and loved in the English tradition: the King James Version.

It was, as we know, the work of fifty-four men, not all of them saints, by any means. In a day when flip remarks are made about conferences, and when a committee has been described as a group of the unfit chosen from the unwilling to do the unnecessary, it is interesting to recall that both the King James Version of the Bible and the Constitution of the United States of America came out of conferences. They represented group effort. And it was fifty-four scholars (of whom forty-seven have been identified) who were chosen, after an historic meeting with James I at Hampton Court Palace, Monday, January 16, 1604, to begin the version of the Bible later to bear his royal name.



What can account for a version of such staying power and unending appeal to all sorts and conditions of men? It must have arisen in part from being the work not of one man but of many. They were dealing with sacred truth and meanings that often elude words. Only out of strongly contended convictions was the Book made whole.

The labor consumed three years. And when it was done, finally editing the result took nine wearisome months. As a writer I have witnessed the wonders worked on my copy by the skilled use of the scalpel; as an editor, I have watched the best of my associates give a piece of copy the final fastidious touch that makes the difference between almost good and good. Editing must also be counted one of the factors that made this Bible a thing of beauty forever to those who love its language.

Now, it is the use of this Bible as a means to aid us in loving the language that I want to stress. What we need amid the rat-a-tat-tat haste and Coney Island carelessness of American speech is to be reminded of the majesty and music of the language we have inherited.

What can this Book teach us about daily speech? It can teach us to draw and paint with words, to think and talk in pictures, such as: "If I take the

wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me" (Psalm 139:9-10); or: "And a man shall be as a hiding place from the wind, and as a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land" (Isaiah 32:2). Thus the Bible etches pictures of truth on the mind.



Winston Churchill, it is said, has never been ashamed of being caught reading the Bible. On the contrary, this great statesman has been known to read aloud to a person interrupting him thus occupied, sharing his enthusiasm for some great passage having the sound of music.

Indeed, the Bible breathes with rhythm and melody. Let us think of the Bible next as a handbook of composition and rhetoric. Take its verbs; they stand out. Every writer worth his salt knows that verbs make or break a piece of prose. Strong sentences pivot on a verb, and for a lesson in verbs there is no better place to go than to the Bible: "Daniel *purposed* in his heart that he would not defile himself with the portion of the king's meat . . ." (Daniel 1:8). (So strong is the verb that you can almost see Daniel's face as he decides.) Then again: "The heavens *declare* the glory of God; and the firmament *showeth* his handiwork; day unto day *uttereth* speech, and night unto night *showeth* knowledge" (Psalm 19:1-2). And what you feel as you read the



First Psalm is the power of the verbs: "Blessed is the man that *walketh* not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful" (Psalm 1:1). What the righteous man does not do leaps out at you in the verbs.

One reason, surely, that the Bible speaks so ably through its verbs is that the translators showed such concern in searching for them. It is said that Flaubert would spend hours in search of the exact word.

# The



This love of precision must have moved the men who made the King James Version. It is as if they had commenced their work with, and kept in mind constantly, the eleventh verse of the Twenty-fifth Chapter of Proverbs: "A word fitly spoken is like apples of gold in pictures of silver."

Time and time again you can see how those long years of translating and editing were spent. They were spent in quest of the right word. We must remember Mark Twain's dictum that the difference between the right word and almost the right word is the difference between lightning and a lightning bug.

The piercing quality of the right word seems to me beautifully illustrated by combining two verses in the Fourth Chapter of First John: "Herein is love, not that we loved God, but that He loved us . . . Herein is our love made perfect, that we may have boldness in the day of judgment" (I John 4:10, 17).

Where could one find a better word than *boldness* to describe a man reassured and strengthened, for all his failures and unworthiness, by the love of God?

I refer now as a *Digest* editor with respect to, and respect for, another use the Bible can serve: it can teach us conciseness. I must allow, of course, that the men who made this great translation did not make the Bible, but brought out through words well chosen the depth of its meaning. I know of no passage where so much truth is crammed into small space as in two verses that adorn the Thirtieth Chapter of Isaiah: "For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, will ride upon the swift; therefore shall they that pursue you be swift" (Isaiah 30:15-16).

These words were composed around 700 B.C. by a Prophet who gave us a great bulk of the history of his race up to then. Change *horses* to *missiles* and you've got headlines of today. You can read this passage in thirty seconds and you can think about it for thirty years. Here is the God-idea; here is the man-idea—

side by side in less than a hundred words, with the imagery and cadence of the Good Book thrown in for good measure.

The Bible is the Book you often find at hand—in home and in hotel rooms. Its presence in our memories and experience, and its physical presence near us daily, marks it as the most ready remedy for our ailing speech.

I hope that the American Bible Society's celebration of the 350th anniversary of the printed Bible will be more than formal. I hope it can lead to a new reading of it, a reading with new eyes and ears, leading us to see it as the best and most natural link with the past that is part of us.

If I were asked to direct a campaign in this celebration, I should try not only to get it read but also to get it read aloud more. I should get the recording of Charles Laughton reading the Bible into every Sunday school and into the hands of every Sunday-school teacher. Let children learn what the Bible really sounds like when every syllable is plainly spoken. Whatever the method, let us read the Bible aloud, privately and publicly. We think with words, nor was there a time when we needed more to think clearly. The use of language with precision may turn out to be vital to our survival in a complex world.

Language, being a living thing, is bound to change. But in the case of the English language the heart of it remains in much of our literature and in the Bible familiar to our people. The English language forms the main link that joins us with our past and helps enlarge for us the continuity of human experience.

The Good Book, then, is a priceless part of the American heritage. This heritage is ours to cherish, and it behooves, therefore, every one of us to heed the Bible—the Word of God in the words of men.



Mr. Ferguson (left)  
and A.B.S. Executive Secretary  
James Z. Nettinga

# Good Book



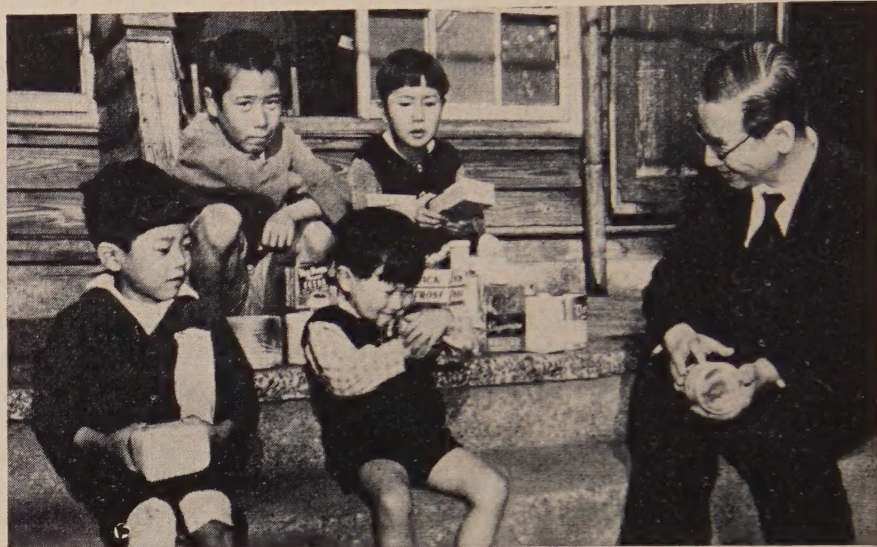
# DR. KAGAWA'S USE OF THE BIBLE

BY THE REV. T. MIYAKODA, GENERAL SECRETARY, JAPAN BIBLE SOCIETY

*In this warm personal memoir, the Rev. T. Miyakoda, General Secretary of the Japan Bible Society, presents new light on the character and personality of the beloved Japanese evangelist.*

ON July 10 Dr. Toyohiko Kagawa would have celebrated his sixty-third birthday. Born the second son of his father Sumikazu and his mother, Kame, he lost his father when he was four and his mother when five. After his lonely childhood, spent with a strict foster mother, Kagawa when sixteen was baptized through the influence of a missionary, the Rev. Charles A. Logan, who gave him a Bible. At that time Kagawa decided to give his life to Christ and His service. Wherever he would go, he would carry his Bible.

One who carefully watched Dr. Kagawa in his old suits might see that a pocket was filled with something. That was the New Testament. His New Testament was not clean as his suits were. It was the paper- or cloth-covered



Dr. Kagawa with little friends

New Testament Dr. Kagawa carried—one with large characters, because he suffered from poor eyesight. He read the Bible with a magnifying glass, which he carried hanging from his neck on a black string.

It was really a touching sight to see Dr. Kagawa take out his Testament from his pocket and read aloud with his magnifying glass. He did not like to carry things with him, even a walking stick, yet he always had a New Testament in his pocket. After the war Dr. Kagawa liked to talk with his small-sized New Testament published by the American Bible Society. While waiting to deliver a speech at a church or hall, Dr. Kagawa used to take out his Testament and read. When he sat with people or when he was with a crowd and did not want to talk, or after he spoke and did not want to converse more, he read his well-worn New Testament. That made people and guests stop speaking to him.

He was an avid Bible reader and Bible student. He read the Bible and meditated on it and acted accordingly as the Bible inspired him. One of his secretaries is writing in his biography that, when hard times came to

him or when he met hard problems, Dr. Kagawa would go to the mountains or to an isolated place with only his Testament in his pocket.

He recited the words of the Bible loudly. He spoke the word of the Bible itself directly to the people, and he answered their questions with the words of the Bible itself. The word of the Bible came from his lips spontaneously at suitable occasions. That made people sometimes horrified and sometimes made them smile.

Dr. Kagawa was a prophet. With a single heart he aimed to make real the truth he found in the Scriptures.

It was his hope to help the common people understand the Word plainly. That is why he made his own translation of the New Testament in colloquial Japanese, spending a sum of money on this pioneer work. But when the Kogotai (officially colloquial) Bible was published by the Japan Bible Society, he was one of the outstanding leaders who praised its publication and helped introduce it to the people. Every time I met with him he inquired about the work of our Bible Society colporteurs. He was truly a man of the Bible.



Dr. Kagawa and Dr. Karl Quimby, A.B.S. Public Relations Assistant



# How the Bible Helped Me from Agnosticism to Faith

As a direct descendant of Mencius, a disciple of Confucius, but born during the Boxer Uprising at the turn of the century, I was brought up on the Confucian classics, which scrupulously avoid discussion of religion and metaphysics. Our tradition also emphasized literary style, as different from *pai hua* (plain talk) as classical Latin had been from the Vulgate. Our teachers looked down on the different versions of the Bible, which were not yet fully acculturated into our language.

My childhood in China was crowded with stories and reminders of aggression and depredation. Our house bore scars of wanton vandalism wrought by troops whose frightful acts of cruelty and destruction had been repeated over and over again by surviving factions, including members of my own family, among whom there was talk that Christian missionaries were "spies" and "agents." An adverse image of white people's military might, imperialism and racial arrogance was inculcated. How, then, might my generation have been persuaded to study the Bible?

The dawn of my life was clouded with anti-foreignism. In this atmosphere I grew into adolescence, a period of life when strong convictions are as much craved as food. Circumstances enthroned nationalism for me as my cause or religion. With the rest of my generation, I felt that I must dedicate my life to restoring China to the Chinese and to making my nation powerful once more.

Impatience and idealism brought the youth of China into head-on conflict with the ruling groups, who were too self-centered to make sacrifices for the larger good. In desperation Chinese young people did a number of rash things—forcing their elders to cut off their queues, which had been a sign of subjection to the Manchu emperors; denouncing all foreign things, including Christianity; fighting and bloodshed with police and politicians.

Characteristically, youth can quickly ascend to idealistic heights and as quickly sink to despondent depths. It was during a dark period of despair that I met some Christians from America in Peking. They introduced the Bible to me in the course of some novel experiences—my first dish of ice cream, my first American dinner and my first July Fourth and Christmas parties. Men from Oberlin and Princeton made a deep impression on me. To my surprise, I discovered on closer acquaintance that they were not "spies." On the contrary, their dedication to the welfare of a people other than their own aroused my

curiosity and admiration. Since they explained that they were inspired by the teachings of Christ, I began to read the New and Old Testaments. After years of study I found that the Bible is unique in these ways: it imparts a dynamic faith based on the highest form of love, which encompasses not only one's family or nation, but all mankind; it prepares idealistic youth to face hardships and even death triumphantly; it moves and lifts the reader out of low ambitions to seeking higher values.

My generation was exposed to three earth-shaking drives—nationalism, Christianity and communism. The greatest is Christianity, because it aims to build a one-world family through peaceful and loving processes. Unfortunately, it does not seem to be gaining so rapidly and forcefully as nationalism and communism, largely because Christians from rich and powerful nations are generally not so dedicated and united as the Communists. Moreover, Christian scholars seem to read more about the Bible rather than the Bible itself. Coming into the Christian faith from a Confucian-Buddhistic background, I find that the Bible has given me, too, a dynamic faith—the Book which continues to move and transform people in all parts of the globe.



The author (left) and the Rev. Dr. Laton E. Holmgren, A.B.S. Executive Secretary, onetime missionary in the Far East





# The Word

**I**N ASIA the Society is at work from the Bosphorus to the China Sea, from Baghdad and Beirut to Seoul and Sapporo. Across this vast expanse the American Bible Society provided aid which resulted last year in a total circulation of more than six million copies of Holy Scripture. When this figure, however, is placed alongside those of the millions in India (over 400,000,000), Japan (92,971,000), Korea (31,400,000), the Philippines (27,500,000) and Thailand (25,520,000), the challenge for greater sowing of the Seed calls for utmost faith, vision and courage on the part of the Bible Societies. Even as we praise God for our past accomplishments, we must ask His forgiveness for falling so short of the need around the world. The Church in Asia today still faces its greatest opportunity and fiercest opposition.

The opportunity lies in witnessing to the vast unevangelized millions in India. Many are learning to read for the first time—about a million a year. Many new experiments in cooperative Christianity provide an atmosphere most congenial to Bible Society activity.

Japan has a fully literate population with an insatiable curiosity for information.

Korea has the largest percentage of evangelicals in any country in Asia and provides a strong potential constituency.

In the Philippines the doors of opportunity are opening wide, because the educational system is steadily improving.

Opposition and obstacles, however, arise in these countries from a vigorous and expanding secularism, revivals of ancient religions, crippling poverty, economic instability, millions yet unable to read, and a revolutionary mood largely directed against Western civilization. Except for lands closed to Christian missions, like China, Tibet and North Korea, remarkable advances were made during the past year.

Secretary Im Young Bin reported to the General Committee of the Korean Bible Society meeting at the Bible House, November 18 that the distribution

of one million copies of the Scriptures marked a happy climax to the fiftieth anniversary of the translation of the complete Bible into Korean and the reaching of the thirty-millionth copy of the Scriptures since distribution started in that land in 1883.

Japan has been described by Prince Mikasa, younger brother of the Emperor and Professor of Oriental Religions at Tokyo's Christian Women's College, as "a panorama of religions." In view of the fact that during the past five years the total circulation of the Scriptures has averaged close to two million volumes in Japan, it is self-evident that a wide interest in the Bible is part of the "panorama."

"As cold waters to a thirsty soul, so is good news from a far country." When these words were engraved on the Hongkong Post Office decades ago, little did the British Postmaster General realize what a flow of Good News would eventually issue from Hongkong. Today it has become a great export center, from which huge quantities of Scripture have been sent to the Philippines, Vietnam, Thailand, Malaya and South America. This activity of publication and distribution operates in the name of the Bible Societies in Hongkong and Taiwan.

With the publication of the Gospel of Mark in Yakan, Western-Bukidnon Manobo and Kankanaey, the number of Philippine dialects in which Scriptures are available has increased from 23 to 26. This is part of the ambitious program of translation and revision now in progress—calling for new colloquial texts for the eight major languages of the country,





# wakening Asia

two of which have already been published, Hiligaynon and Cebuano New Testament. The growing strength of the Christian community in the Philippines is indicated by the largest demand for Bibles and Testaments in the history of its Bible House.

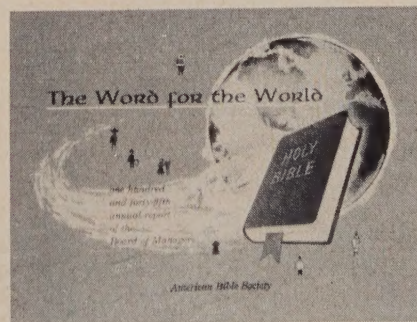
In the midst of a nationwide drive for national unity and economic well-being and prosperity by the Thai Government, the Bible Society has continued to sow the Seed in Thailand. Here a resurgence of Buddhism as an answer to the growth of materialism can be conducive to a plowing of the field for God's Word. Many requests for the Scriptures have come from Buddhist priests, and a project is under way for supplying the Bible in Thai to the libraries of Chengmai temples. Distribution was almost 500,000 Scriptures, primarily as the result of cooperation of missionaries and 19 full-time mission colporteurs who travel throughout Thailand by boat, truck, bus, bicycle and on foot. All of this is gratifying because of the anticipated arrival in 1961 of the newly appointed Secretary.

The outreach of the Bible Society in India and Ceylon is administered through a comprehensive program by nine auxiliaries and 94 branches. The past year stands out as one in which several records have been broken. The figures for membership, contributions, distribution and women's affiliated groups and branches are the highest ever.

The distribution record of 2,119,390, an increase of 762,999 over the previous year, is encouraging and results from a variety of projects. Bible cor-

respondence courses have led to the distribution of almost half a million volumes to people difficult to contact. The sowing of the Seed through serial publication of the Gospel in newspapers in eleven languages now is bearing fruit. The Special Opportunities Fund has made possible ten "programs of advance," including a plan for a Bible in every Christian home and the distribution of the Sermon on the Mount in seventeen languages. Further advances call for opening of new Bible shops in the bazaars, additional Bible Vans for Calcutta and South India and five-minute daily Bible Readings over the Far East Radio of Manila in Tamil, Hindi and Marathi. Almost 800 affiliated women's groups are helping to distribute the Scriptures.

While the distribution figures are impressive, the Bible Society is aware that it has not covered the areas adequately or even kept pace with increasing literacy. Here too, the Bible Society of India and Ceylon recognizes its obligation to reexamine its methods and discover more effective ways of sowing the Living God's Word.



*\*This article is condensed from the Board of Managers' Report, "The Word for the World." This Report, printed in a new illustrated format, is available upon receipt of fifty cents to cover postage and handling. Address requests to: American Bible Society, 440 Park Avenue, South, New York 16, N. Y.*



EWING GALLOWAY



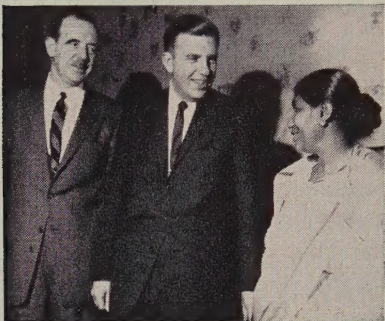
# highlights of

## THE WORD FOR THE WORLD

By the Rev. Dr. Laton E. Holmgren, Executive Secretary



Bishop A. M. Hollis (left) and Dr. A. E. Inbanathan



Mr. Ronald Mansbridge (left), Executive Secretary James Z. Nettinga and Dr. Maria Selvanayagam, South India



Mr. Charles C. Parlin (left) and Executive Secretary Laton E. Holmgren



Representatives from the home office and Thailand, Liberia, India and Egypt meet in New York



Executive Secretary Robert T. Taylor (left), shows Charles W. Ferguson, a 1611 edition of the King James Bible

**T**HIS YEAR's theme for the American Bible Society's activities is "The Word for the World." Its subtitle could easily be "Patterns in Partnership."

It began with consecrated giving. Last year more people gave more money to the support of the Bible cause at home and abroad than ever before in history. A total of over 700,000 individual gifts in the United States provided over a million and a quarter dollars for this great work. In addition, the churches and denominations of America contributed just over a million dollars. Still others made gift investments through annuities and life-income agreements. Altogether, income for the year reached a total of over four and a quarter million dollars, the evidence of a partnership in devotion.

Reports show that more translators are engaged in Bible translation than in any other period of history. To assist this global linguistic fraternity, the American Bible Society last year employed more staff, provided more new techniques, published more books and reached deeper into jungles and equatorial villages than ever before. More work was done on more publications in a single year (88 in all) than in any previous year of our history. When this effort is added to that of the other Bible Societies and Christian agencies, the total of languages in which all or part of the Bible has now been published reached the staggering figure of 1,165 by the end of the year.

In the United States a new effort was launched at the beginning of the year to reach the morally and spiritually dispossessed, disillusioned and disinherited in our national life. There are over fifty million Americans who have no church home. Each year there are also millions who spend lonely hours in hospitals and mental institutions and trailer camps, in jails and prisons. To these—and to others without the peace and power of God—the American Bible Society in partnership with the churches, is taking "The Word for the World." This renewed effort resulted in the largest increase in national distribution ever made in a single year—a total of over thirteen and a half million volumes of Scripture.

With our colleagues in twenty-two other Bible Societies, and with churchmen of every race and creed, we were able last year to surround the globe with an orbit of Scripture distribution. Of particular note is the astonishing increase in circulation of Holy Scripture in areas of political tension and revolution. In Cuba and Congo, for example, enlarged inventories were thought to be sufficient for months to come, but the demand for Scriptures in these areas of social and political upheaval was so great that fresh printings had to be made, and the new books rushed, sometimes by air, to supply the clamant need of the churches.

The partnership in distribution overseas last year produced another amazing record. Through its own agencies, but primarily through its association with other Bible Societies on five continents and in over seventy-five countries, the American Bible Society last year accounted for the distribution of more than 9,600,000 copies of Holy Scripture. Altogether, the grand total of Bibles, Testaments and Portions distributed last year at home and abroad was 23,210,485 copies—made possible through a partnership in obedience to the purposes and will of God.



# the annual meeting

## RESPONSIBLE PARTNERSHIP — Excerpts of an address

presented by Bishop Michael Hollis of the Church of South India\*



At the 145th Annual Meeting luncheon

EVERYWHERE, especially under the impact of independence, languages are reaching out into new areas, meeting new needs, developing new capacities. Literacy by itself, however, is not enough. Literacy opens men's minds. The future of the world depends on what fills them. In that work the Bible Societies play a part of immeasurable importance.

I say the Bible Societies advisedly. The revolution in

Asia and Africa is under way. In the last fifteen years some six hundred million people have passed out of the rule of the Western powers and are now citizens of independent states. The old colonialism is, except for a few relics, dead. The nations of the world have had to rethink their relationships. Paternalism, even if benevolent in intention and wise in policy, is no longer tolerable to peoples with a new-won freedom. They are sensitive—perhaps, it may seem to some in the West, too sensitive—to a patronizing superiority that claims to know what is good for them better than they know themselves. They will cooperate, but they will not accept dictation, however well meant. If financial aid involves an infringement of their autonomy, they will refuse it. The future of the world depends in great measure on the extent to which the once imperial powers accept this truth, not only at the level of official pronouncements, but in formal negotiations and in informal contacts.

It is not enough to want to help the peoples of Asia and Africa. They must know that they are being helped to help themselves and that they are playing a serious part in deciding what help is needed and how it is to be given.

The setting up of the United Bible Societies organization is a landmark in the history of Bible Society work. There we meet, not as richer or poorer, not as learned or ill-educated, not with a wealth of tradition or merely inviting newcomers, but to share in the production and distribution of the Scriptures in Christ.

*\*Because of the significant views expressed in this message from Bishop Hollis, the full address will appear in the September issue of the Record.*

## The Society Appoints Honorary Life Members

Miss Esther Matteson, Ph. D., a member of the Wycliffe Bible Translators, in recognition of her service as principal translator of the New Testament into Piro, an Indian language of Peru.

The Rev. and Mrs. William Sedat, missionaries of the Church of the Nazarene, in recognition of their service as principal translators of the New Testament into Kekchi, an Indian language of Guatemala.

The Rev. Guillermo Dannemann P., a minister of the Church of the Nazarene, in recognition of his contribution to the translation of the New Testament in Kekchi, an Indian language of Guatemala.

The Rev. David B. Legters, a missionary of the Pioneer Mission Agency, the Rev. Germán Celis Moguel, the Rev. Desio Sánchez Sánchez, the Rev. Francisco Zapata Monge, Presbyterian ministers in Yucatan, and the Rev. Ernest D. Mathews, a missionary of the United Presbyterian Church, in recognition of their participation in the translation of the New Testament into Maya, a language of Yucatan, Mexico.

Mr. Dan Tyler, Secretary of the International YMCA in Liberia, in recognition of his service as Honorary Secretary of the Agency of the American Bible Society in Liberia, 1957-1959.

Dr. William A. Brown, Director of Christian Education, Liberia Conference of the Methodist Church, in recognition of his service as Honorary Secretary of the Agency of the American Bible Society in Liberia, 1959-1960.

The Rev. Leon Wilder, a missionary of the United Presbyterian Church in the U.S.A., in recognition of his service as Honorary Secretary of the Agency of the American Bible Society in Thailand, 1959-60.


Miss Anna Irma Raeburn, of Sault Ste. Marie, Michigan, in recognition of her devoted concern for and support of the Society's service to the blind throughout the world.

The Rt. Rev. F. Birkeli, Bishop of Stavanger, Norway, a Vice President of the United Bible Societies, in recognition of his leadership in the cause of Christian missions.



# FRONTIERS OF BROTHERHOOD AND FREEDOM

By the Rev. Gilbert Darlington, D.D., Consultant



*God of our fathers, bear our prayer,  
Bless all Your children everywhere,  
From pole to pole, land, sky and sea;  
Teach us the truths that make men free  
And laws that safeguard liberty  
To all Your world-wide family.  
Hunger, disease, and poverty—  
These are the frontiers where we see  
Roadblocks to human dignity;  
But doubly damned is tyranny  
That shackles men that should be free,  
Plans ultimatums often hurled  
At its own serfs, or anxious world;  
Boasts launching pads ready to kill  
All those who vex a tyrant's will;  
Trains saboteurs to infiltrate  
The heartbeats of some new-born state,  
And teaches hatred as a tool  
To justify its own misrule.  
Why must so many million men  
Beat plowshares into swords again?*

*Wasting in sterile armament  
The lifeblood of each continent  
That should be used to set men free  
To live in peace and dignity,  
Secure from want and tyranny, —  
To win from rivers, sun, and soil  
Rich dividends from their own toil,  
Till not oppressed and more mature,  
For ancient ills they learn the cure.  
Poor propaganda-blinded youth  
Can never hope to grasp the truth  
That brotherhood makes mankind free  
But hate and fear breed tragedy.  
The burdens of another war  
Would be far greater than before.  
None who survive could hope to see  
A healthy, free economy,  
For misuse of atomic power  
Can blast man's progress any hour,  
And open wide the bloody door  
From World War Three to  
World War Four.  
Our Father, help us all to see  
That brotherhood and charity  
Are priceless gifts that come from Thee  
Help us to serve our fellow man  
With all the strength and skill we can  
Till hatred and aggression cease,  
And mankind earns enduring peace;  
And may the Prince of Peace, Your Son,  
Bless us until this peace is won.*



an early English

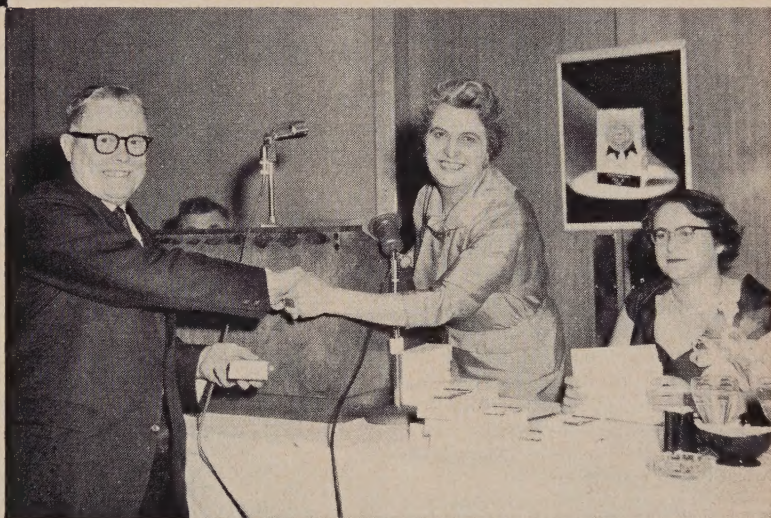
755 A.D.





A BLUE RIBBON AWARD for the new American Bible Society's filmstrip "How Our Bible Came to Us" is presented to Mr. Archie Pipe, Supervisor of the Audio-Visual Department, A.B.S. The presentation was made recently at the American Film Festival in New York City by Miss Rohama Lee, editor of *Film News Magazine*.

MR. JOHN M. REIMER, A.B.S. Systems Director, examines the Society's new prize-winning filmstrip, "How Our Bible Came to Us," with Mr. Orvis Scudder, Chairman of the Committee of Special Projects on the Board of Christian Education. Both Mr. Reimer and Mr. Scudder are active laymen of the First Congregational Church of Riverside, N.J.



## Translation

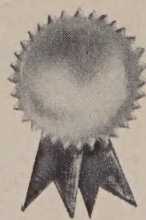
IN eighth-century England, only scholars and a few others could understand Latin. A monk known as the Venerable Bede began a translation of the Latin Vulgate Bible into Anglo-Saxon, then spoken in England. According to legend, he died while dictating his translation of the Gospel of John.

When and how the Bible first reached the British Isles is not known. The first copies may have been carried there in the second or third century by Christians serving in Roman armies. The Bible had certainly arrived in England by the early part of the fourth century, when London and York already had bishops.

In the seventh century Caedmon, a Saxon cowherd, put some of the Bible's stories into song. The stories were told to him by monks who had read them in the Latin Bible. Caedmon's poetic paraphrases are thought to have been the earliest Anglo-Saxon form of any part of the Bible.

This and fifteen other short stories from the history of the English Bible are now available together in a color booklet, "Our Most Precious Heritage," at twenty cents; for ten or more, at fifteen cents a copy.

The pictures used in this booklet are also available in a four-part color filmstrip for fifteen dollars with a 33 $\frac{1}{3}$  rpm record, script and teacher's guide. Without the record the price is twelve dollars.





# Bible Society Record

Published Continuously Since 1818

*A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures*

The American Bible Society is the missionary agency of your church for translating, publishing, distributing and encouraging the use of the Holy Scriptures around the world.

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

450 Park Avenue

New York 22, N. Y.

Telephone: PLaza 9-4300



Vol. 106 AUGUST 1961 No. 6

## Important Meetings

### May Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, May 4, 1961, at 3:30 p.m., President Burke in the Chair.

A minute on the death of Vice President Carl E. Milliken was adopted.

Nine of the Standing Committees and their actions were approved.

Secretary Holmgren announced a distribution of five and a half million Scriptures in 1960 in excess of the distribution in 1959.

The Rev. Moses A. Knott, Jr., Secretary-designate for Liberia, was introduced to the Board.

Translations of Gospels and other parts in nine languages and of the revised New Testament with Psalms in Samareño and in Trukese were approved for publication.

Associate Translations Secretary Smalley reported on a recent trip to the Far East, including Japan, the Philippines, Thailand and Laos.

Plans for the Annual Meeting were reported.



## Letters

Because of limited space we print here only one of many letters received recently. To the writers of letters not printed, our grateful thanks.

Dear Sirs: For quite some time now I have been receiving copies of the *Record* and have always read the articles with much interest. I have just finished reading the article on "How to Read the Bible" by Dr. Bonnell. I have been a Protestant all my

life, but within the past two years I have not found any great consolation from the Bible or even attending church. Since reading that article, I am going to try sincerely to read the Bible and follow the advice presented there.

Is there anything such as a pocket Gospel or Portion that I can carry with me at all times?

Sincerely,  
Frances M. Williams  
202 York Street  
Brooklyn, N. Y.

*The Editor's reply:*

Dear Friend: We are happy to learn that this article has helped you. In answer to your question, we suggest Gospel Portions, which are very compact and easy to carry. These are available from the Society for as little as 3¢ per copy.

★ ★ ★

Many readers have asked for reprints of "How to Read the Bible," by John Sutherland Bonnell. (The article appeared in the April issue.) We are happy to announce that Dr. Bonnell's leaflets are available at 2¢ each, \$1.25 per 100. Please order from the American Bible Society, 440 Park Ave., South, New York 16, N.Y.

★ ★ ★

There are still copies of the popular report of the Board of Managers available upon request. Enclose fifty cents to cover postage and handling. Address requests to the American Bible Society, 440 Park Avenue South, New York 16, New York.

## BE SURE TO READ ABOUT THE WORK OF THE BIBLE CAUSE IN LATIN AMERICA IN THE SEPTEMBER ISSUE



Wherever you go this summer, don't forget to bring along your Bible. Happy vacationing!

### SUMMER ISSUES

During the summer the *Bible Society Record* is not published in May or July. Beginning with the September issue, the *Record* will once again be published monthly.

## DAILY BIBLE READINGS

*"Study to show thyself approved unto God . . . rightly dividing the word of truth" (2 Tim. 2:15)*

### JULY

DAY	BOOK	CHAPTER
1	Luke	2:36-52
2	Isaiah	26:1-15
3	Isaiah	29:13-21
4	Psalms	67:1-7
5	Isaiah	30:8-18
6	Isaiah	35:1-10
7	Matthew 4:18-22; Mark 3:13-19	
8	John 1:35-44; 6:8-9; 12:20-22	
9	II Corinthians	5:1-20
10	Isaiah	38:9-20
11	Isaiah	40:1-11
12	Isaiah	40:12-23
13	Isaiah	40:24-31
14	Isaiah	42:1-13
15	Matthew	9:9-13; 10:1-4
16	Psalms	116:1-19
17	Isaiah	43:1-13
18	Isaiah	44:9-20
19	Isaiah	44:22-28
20	Isaiah	45:1-13
21	Isaiah	45:18-25
22	Luke	10:38-42;
	John	11:1-5; 12:1-3
23	Isaiah	48:12-22
24	Isaiah	49:7-18
25	Isaiah	50:4-9
26	Isaiah	51:1-8
27	Isaiah	52:7-15
28	John	11:5-16
29	John	14:3-6; 20:24-29
30	Isaiah	53:1-12
31	Isaiah	54:4-17

### AUGUST

1	Isaiah	55:1-13
2	Isaiah	57:14-21
3	Isaiah	58:1-14
4	Isaiah	59:1-8
5	Acts	9:32-43
6	Romans	13:1-14
7	Isaiah	59:9-21
8	Colossians	4:7-18
9	I Peter	5:1-14
10	Acts	12:6-25
11	Acts	13:1-13
12	Acts	15:22-41
13	I Timothy	1:1-17
14	Isaiah	60:1-14
15	Isaiah	61:1-11
16	Isaiah	62:1-12
17	I Thessalonians	1:1-10
18	Acts	16:19-40
19	Acts	17:1-15
20	Philippians	1:1-11
21	Isaiah	63:7-19
22	Isaiah	64:1-12
23	Isaiah	65:17-25
24	Isaiah	66:12-24
25	I Samuel	16:1-23
26	Acts	16:11-18; 35-40
27	Romans	10:1-13
28	I Samuel	26:1-25
29	I Chronicles	16:1-22
30	I Chronicles	16:23-42
31	Acts	16:1-10

### SEPTEMBER

1	Philippians	2:12-24
2	II Timothy	1:1-18
3	II Timothy	2:1-26
4	I Samuel	17:1-17
5	I Kings	2:1-12
6	I Kings	6:1-13
7	I Kings	8:1-21
8	Romans	16:1-27
9	Acts	18:1-28
10	II Corinthians	4:1-18
11	I Kings	11:1-13
12	I Kings	12:1-20
13	II Corinthians	1:23-2:17
14	II Corinthians	7:2-16
15	II Corinthians	8:1-23



# IN LOVING MEMORY

of Those Who are Here Named, the Word of God is Sent into All the World

## IN MEMORY OF

The Rev. Wallace W. Foust  
Mr. and Mrs. F. Wuethrich  
David A. Jepson, Sr.  
Mrs. Sarah Dederick  
Robert P. Hamlyn  
Mother  
William J. Neagley  
Travis Anderson  
Mary Emma Schaffnit  
Ira G. Gates  
William Spieker  
Mrs. Nina S. Garson  
Helen Elizabeth Lightner  
Jess Dillman Moat

## GIVEN BY

Miss Florence N. Foust  
Miss Florence Wuethrich  
Mrs. Decola L. Jepson  
From Friends  
Friends  
Mrs. George C. Mullen  
Mrs. Grace Neagley  
Mrs. Nellie Anderson  
Miss Doris C. Schaffnit  
Mrs. Ira G. Gates  
Mrs. Minnie Spieker  
Miss Greer Garson  
Mr. Austin Lightner  
Mr. Kenneth W. Moat

## IN MEMORY OF

Mrs. Annett Burbank Riland  
Arthur C. Kaufmann  
Father, Mother, Brother,  
Sister  
The Rev. J. W. Dobias  
Marion Roberts Paton  
Mr. and Mrs.  
Ole G. Gaarder  
Mr. L. B. Knight  
Mr. and Mrs. H. L. Bailey  
Fred Willard Ames  
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Mr. Bradford B. Smith  
Mr. E. B. Putzig  
Miss Edith M. Culton  
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Mr. W. G. Paton  
Misses Mable A. and Clara  
O. Gaarder  
Mrs. L. W. Cisney  
Mrs. Velma B. Selmon  
Mrs. Alta J. Ames  
The Dickson Family  
Mr. and Mrs.  
W. G. Kennedy

## If You Wish to Memorialize the Name of a Loved One

**M**EMORIAL GIFTS to the American Bible Society in amounts of \$10 or more will be recorded in a beautiful morocco leather-bound Book of Remembrance, prominently displayed on a memorial desk on the first floor of the Bible House in New York.

This memorial book will record the donor's name and the name of the loved one who is memorialized. If desired, a special designation for the use of the gift may be entered as part of the memorial statement in the book. Gifts of fifty dollars or more will be announced in the *Record*.

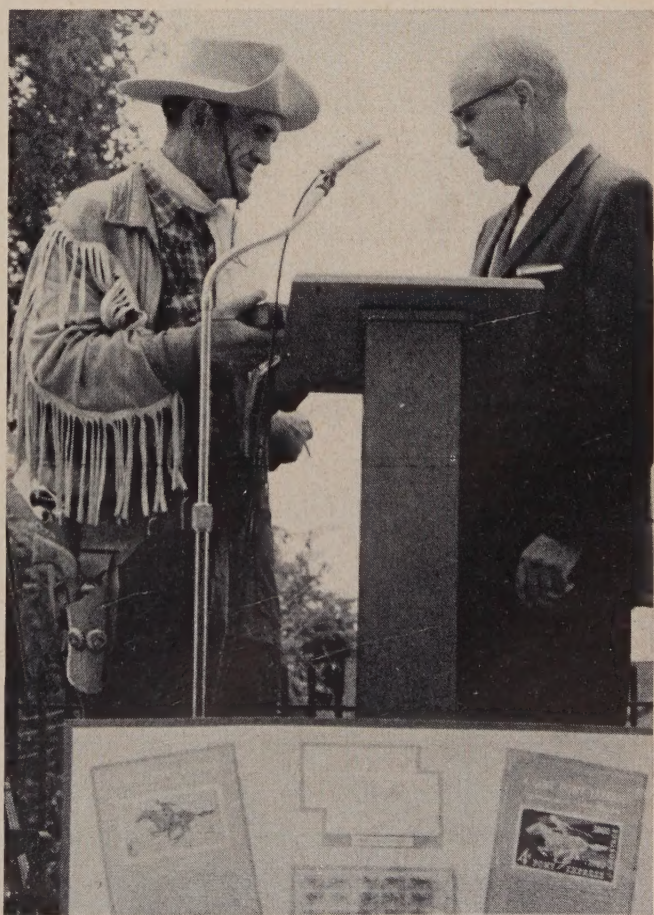
When these memorial gifts are made to the Society, an *In Memoriam* card bearing the names of the memorialized and the donor is sent at once to the bereaved family. The gift is consecrated to the ministry of providing the Scriptures in many languages to all mankind.

The Society furnishes special memorial gift forms, gladly sent upon request. Friends of the Society are invited to write for these forms. Requests may be directed to the Rev. A. Paul Wright, American Bible Society, 440 Park Avenue South, New York 16, New York.

## PONY EXPRESS CENTENNIAL

**A** DRAMATIC testimony to the part the American Bible Society has played in the history of this country was the Centennial of the Pony Express in 1960. One hundred years ago the American Bible Society Board of Managers supplied 300 Bibles to Russell, Majors and Waddell, founders of the Pony Express, for distribution among the riders, who were required to sign an oath of loyalty and to carry a Bible with them on each trip. The oath was administered by three A.B.S. Secretaries—in Sacramento, California, the Western terminus, by the Rev. James T. Smith; in St. Joseph, Missouri, the Eastern terminus, by the Rev. Dr. Frank W. Langham; and along the route in South Pass, Wyoming, by the Rev. Richard E. West. Colonel Waddell F. Smith, great-grandson of the founder of the Pony Express, organized the Pony Express Centennial, during which the original journey was reenacted. The celebration took place July 19–28, and the American Bible Society provided 1,000 Bibles especially inscribed for the occasion.

*History was repeated when the American Bible Society through its Secretary, Dr. Frank W. Langham, presented a Bible to Tex Cashman, the first rider leaving St. Joseph, Mo. on the commemorative 1960 Pony Express Ride. The American Bible Society had supplied gift Bibles to the first riders in 1860.*







## The Ideal Investment for a Woman

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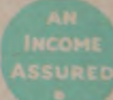
They receive an immediate income—not deferred until old age, as with conventional types of annuity. And these payments, unlike dividends which increase income tax, actually reduce it substantially because *over 80% of this annuity income may be tax free.*

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